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NOTES OF THE WEEK.

ON Wednesday morning Sir Henry Campbell-Bannerman, who had so recently laid down his office as Prime Minister, after months of illness borne with the greatest cheerfulness and courage, passed peacefully away, being in his seventy-second year. His was a life of steadfast, unselfish purpose, crowned in the end by a great triumph, and an ungrudging admiration and personal affection such as few men in the world of politics have won for themselves. "A brave simple-hearted man," a writer in the *Daily News* said of him, "one who never bore malice, never fought for his own hand, and was that truest of all patriots—a man who loved his country so much that he would not tolerate its name being tarnished with a wrong." General Botha, on hearing of his death, telegraphed to the *Daily Chronicle* that in him "the Empire loses one of its wisest statesmen, and the Transvaal one of its truest friends. In securing self-government for the new Colonies he not only raised an imperishable monument to himself, but through the policy of trust he inspired the people of South Africa with a new feeling of hopefulness and co-operation."

THE *Manchester Guardian*, on the morning after his death, said of Sir Henry Campbell-Bannerman:—"He was no cloud-compeller, nor, despite the fine idealism and breadth of thought shown in some of his restatements of Liberal

principle, was he a great constructive genius. But he knew the heart of his party and of his country. He was in essentials a plain Scottish gentleman, a Liberal of the rank and file who rose to command, but understood his men as only those who have been in the ranks can understand them. It might quite easily have happened that he should have gone through life undistinguished and passed away to be forgotten. But late in life he had his chance—the opportunity of succeeding in great things through still greater difficulties. He succeeded, and his success shows how much more character counts than genius."

NONCONFORMITY tends to get a greater and greater grip of successive Liberal Administrations. Mr. Asquith, the new Prime Minister, is traditionally a Nonconformist. Mr. Lloyd-George, Chancellor of the Exchequer, is a Baptist; Mr. McKenna, First Lord of the Admiralty, is a Congregationalist; Mr. Runciman, President of the Board of Education, is a Wesleyan; Mr. McKinnon Wood, Parliamentary Secretary to the Board of Education, is a Congregationalist. Then Sir Henry Fowler is a prominent Wesleyan; Mr. Birrell's father was a famous Liverpool Baptist minister, whilst other Nonconformist members of the Government are Sir Samuel Evans, Mr. George Lambert, Mr. A. J. Pease, Sir W. S. Robson, and Mr. J. H. Whitley. Thus prestige and power as exclusive possessions of the Established Church are fast becoming things of the past. What legislation has failed to do, evolution has virtually done—brought about a practical disestablishment of the Anglican Church. That Nonconformity, which is a purely voluntary system, based on a love of liberty, and backed by no extraneous support, should have achieved the position it holds in the country to-day is a wonderful tribute to the power of its principles and its innate vitality.

SIR HENRY FOWLER, says the *Methodist Times*, was the first Wesleyan to attain Cabinet rank, and he is also the first Wesleyan to enter the House of Lords.

RUMOURS and platform hints lead us to believe that genuine efforts are being made to formulate a general agreement on the education difficulty. Not least significant among the indications has been the reply of Mr. Runciman, the new head of the Education Department, to inquiries put by some Church of England representatives at Dewsbury. Refusing to enter into controversy pending expected developments, he contented himself with

a declaration in favour of full public control of the schools and freedom of teachers from religious tests. His attitude of reserve was evidently taken as satisfactory by the clergy and their friends, who must have been assured that substantial progress towards educational peace is in view. Another sign of the times is the strong condemnation of the principle of "contracting-out" which found expression at the Teachers' Conference this week.

ARDENT supporters of Sunday-school work, especially those apt to be discouraged, will take heart of hope from the testimony of Mr. Lloyd-George, who, at the foundation-stone laying of a new church at Fulham recently, said: "All the best training I ever had was in a Sunday-school. It is what has chiefly enabled me to do my work at the Board of Trade. The best university in Wales is the Sunday-school, and it is far and away the most excellent way of conveying religious instruction. I know both ways, because I was brought up in an Anglican school. Although I do not despise religious instruction in the day schools, I believe that given in the Sunday-schools is far better, on account of the environment and the circumstances in which it is given. I am exceedingly sorry that it is not possible in this country to depend entirely upon the Sunday-school for religious instruction for all the children."

WEDNESDAY was Commemoration Day in Glasgow University. Principal Macalister presided, and a memorial address on the late Lord Kelvin was given by Professor Gray, his successor in the chair of Natural Philosophy. Among those who received honorary degrees was the Rev. J. Estlin Carpenter, Principal of Manchester College, Oxford, who was presented by the Dean of the Faculty of Theology, for the degree of Doctor of Divinity.

THE coming term will be of special interest at Manchester College, Oxford. Professor William James, formerly of Harvard, is to give a course of eight public lectures on "The Present Situation of Philosophy." The lectures are to be on Mondays and Thursdays at 5 p.m., beginning on Monday, May 4. The Principal is to lecture on Tuesdays at 5 p.m., on "The Ancient Religion and Ethics of China, contrasted with the later Buddhism"; these lectures which are also open to the public, begin on April 28. The Rev. Stopford A. Brooke, is to be the morning preacher in the College chapel in the first four Sundays of May.

A TABLET to the memory of Charles Wesley has been set up on a house in Charles-street, Bristol, with this inscription :—

Rev. CHARLES WESLEY, M.A.

Resided here for twenty-two years.
1749-1771.

His hymns are the possession of the Christian Church.

Born 1707.

Died 1788.

As the President of the Wesleyan Conference remarked, "Wesley's hymns illustrate all the stages of Christian experience." That is doubtless an assertion that must not be pressed, in order that there may be no occasion to point out the limits within which it applies. But the intimate acquaintance with the life of the soul shown in Wesley's hymns gives them an abiding value, devotional as well as historical. It may be long yet before we meet with one who knows the soul of man so well and can give expression to his knowledge in words that so readily take hold.

MRS. HUMPHRY WARD, who is at present on a visit to America, was recently, with the Duchess of Marlborough, the honoured guest at a dinner of the Playground Association of America and at a reception by the College Settlement in New York. The Duchess, responding to "The Responsibilities of Women," spoke of the strong sense of obligation to the community felt by English women and the life-long service given by many of them in fulfilling it. "The amelioration of the social and educational conditions under which the children of the big cities are being brought up is in truth a worthy beginning," she said. "Surely this is woman's work, surely woman's duty." And, as to the special helpfulness of "play-making" for the children, Mrs. Kate Douglas Wiggin, who was also present, said a little later that it was specially women's work, "though men may be useful in many little ways."

MR. R. W. GILDER, the toast-master, stated the purpose of the gathering and of the Playground Association in the sentence: "To the decree that mankind shall work for its daily bread is added the decree that mankind shall play—for the salvation of both its body and its soul—a decree so inwrought in the very constitution of man that there is no greater danger to mankind, especially in its state of childhood, than the prevention or the misdirection of play." "A boy," said another speaker, "is a steam boiler, and like a steam boiler he has a safety valve; if you sit on that and hold it down you'll have mischief." And Miss Jane Addams, of the Chicago Settlement, spoke of the play they aimed at as "recreation, the offering of innocent gaiety and social contact apart from lust and gain, an antidote for cheap dance halls, an offering of wholesome amusement for a generation of girls called forth from their homes by their labour value to an industrial city."

"THIS Playground Association," said the president, Dr. L. H. Gulick, "means a new attitude towards the city. The forces that make and characterise the city have been the coming together of men.

The Association means the coming together the socialisation, not only of adults, but of children. The time has come when children have something better than the play beside the cottage—directed play; when the children will grow up more healthy and wholesome in the city than in the country, because of human relationships. We are sure to become a city people, and, unless the children grow up clean and healthy, we are done—unless the city children have incorporated in them that which is worth while." And Mrs. Ward, in speaking of the importance of play as a part of education described the two sides of it—"the making, contriving, willing side, and the co-operative side. In the first the child is king of its world, exercising its tiny will on all that is smaller, and in the second it is learning to give and to take. But after the development of personality must come the discipline of personality, and here it is that all combined and co-operative play is invaluable. The children of the rich are now perhaps overdone with toys and games, but the children of the poor have still to enter on their true heritage of play. America has led the way in vacation schools and organised play-grounds, but what is wanted is not merely a holiday provision, but a daily and familiar alternative for the children of the poor to the life of the street, and we want to use the public schools for that purpose."

MRS. WARD went on to tell of the recreation classes at the Passmore Edwards Settlement, and of how their success had led to an extension of the plan and its adoption by the County Council, so that now there are twelve such recreation schools in London, maintained from September to July, and from April onwards, as far as possible, in the open air. "I owe it to the friendliness of America," said Mrs. Ward in passing, "and to the three or four lectures I am to give in your country before returning, that we shall be able to start a new play centre." And on the whole subject she said, in conclusion: "Let us use this great opportunity, not to enter into any rivalry with either the school or the home, but to help both; let us tire the children healthfully by good games which will send them sleepy to bed; let us give the contriving child the opportunity to use its fingers; the laughing sociable child the opportunity for talk and fun under wholesome conditions; let us give the timid, delicate nervous child, shelter and care; let us, above all, draw in the parents, attach to each centre its parents' guild, and try heartily to interest them in the education of their children. Changes are coming, changes in civilisation, in character, in social spirit. We must believe it, or we are no longer in any sense Christian. But meanwhile let us of this generation do our part to mend what is amiss, to supplement what is lacking. The children of the nation are the treasure of the nation. In their small hands lie the England, the America, of the future. What will they make of these great countries? They will make of them what we, who are now in possession, enable them to make."

WE owe it to a report in *Charities and the Commons* of April 11, that we

are enabled to make these notes. The same number among a number of jottings on various forms of beneficent work, has one headed, "To Teach Housekeeping in the Home," as follows:—"A 'visiting housekeeper' is to be engaged by the Toledo Federation of Charities if present plans are carried out. Her duties will be to visit the families reported as needing her instruction in the first principles of cleanliness and those who wilfully sin in that respect, and also to look after any family where the mother may have to go to the hospital. Breaking up the family during her absence will thus be prevented. It is hoped to have this 'housekeeper' appointed as a sanitary officer, by the Board of Health and that she may be recognised as having the authority of such to do the work, or see that it is done, when she is sent into one of the families needing her instruction. She is to work under the direction of the central office of the Federation of Charities when the overseers or investigators report cases needing her services to the general secretary."

THE preaching of the Rev. Gertrud von Petzold in a Lutheran Church at Bremen on Palm Sunday was fully justified, said a correspondent of the *Bremer Nachrichten* of April 16, by the result. It was doubtless a scandal to the orthodox, and even in radical Bremen, from the pulpit of the Martini Church, formerly occupied by Dr. Kalthoff, it was an unheard of thing that a woman should be allowed to preach. But, while the legal right is under dispute, the actual preaching, says the correspondent to the *Nachrichten*, was a triumphant vindication of the fitness of the woman to occupy such a position. The church was crowded, and there was a certain restlessness and noise, due to the unusual excitement, to be overcome, but clear and calm over all the preacher's voice was heard with no attempt at sensation, in an earnest sermon, which made a deep religious impression. It was a bold step on the part of the church authorities at St. Martin's to allow Miss von Petzold to preach, but the women of Bremen are grateful to them and are encouraged by so striking a vindication of their moral rights.

THE following statement is taken from the Calendar of the Portland-street Church Southport:—"Members of a Unitarian congregation are required to sign no creed or confession of faith, the main principle of Unitarianism being absolute freedom in the quest of truth. It stands for a pure worship of the All-enfolding Spirit, and a profound reverence for His manifestations through nature and man. It teaches us to follow Jesus in endeavouring to manifest through human life and love the presence of the Eternal. It acknowledges Divine inspiration, in the present as well as in the past, in all true teachers and all sincere souls. Its watchword is 'Progress' for the individual, both here and hereafter and for the race. It highly values human reason, and declines to bind it. It rejoices in all the light that science and discovery can bring. It affirms the ever-enlarging revelations of God. It conceives of the

human spirit as the veritable temple of the Divine Presence, and, therefore, rejects any belief which removes man from God or places intervention between God and the soul. Finally, it rejects all dogmas at variance with reason, science, or humanity, though such negation is but to make way for fuller, larger, and nobler affirmations of faith."

In regard to the happiness of the intercourse of the future state, all of you, I trust, can form some apprehensions of it. If we have ever known the enjoyments of friendship, of entire confidence, of co-operation in honourable and successful labours with those we love, we can comprehend something of the felicity of a world where souls, refined from selfishness, open as the day, thirsting for new truth and virtue, endued with new power of enjoying the beauty and grandeur of the universe, allied in the noblest works of benevolence, and continually discovering new mysteries of the Creator's power and goodness, communicate themselves to one another with the freedom of perfect love. The closest attachments of this life are cold, distant, stranger-like, compared with theirs. How they communicate themselves, by what language or organs, we know not. But this we know, that in the progress of the mind its power of imparting itself must improve. The eloquence, the thrilling, inspiring tones in which the good and noble sometimes speak to us on earth, may help us to conceive the expressiveness, harmony, energy, of the language in which superior beings reveal themselves above.—*Channing*.

OUR nature is prophetic. It has powers that transcend the present, finding no appropriate use or application now. We all have thoughts, visions, imaginings, that we cannot apply in our present conditions and circumstances.—*Horatio Stebbins*.

It is what we think about and what we love that matters most, and that makes us what we really are in God's eyes, as opposed to what we seem in the eyes of others. It is the secret life of our heart which is our highest, noblest life.—*George Tyrrell*.

A LETTER from the Rev. J. Tyssul Davis, bearing the Colombo post-mark, April 1, London, April 18, tells of his pleasant voyage out to Ceylon, and the commencement of his duties at the Ananda College on January 6. With the letter Mr. Davis sends us an article, which we hope to publish next week. Ananda College, it seems, is a three-fold school, elementary, middle, and high school. The ages of pupils ranging from 10 to 25. A daughter of the Rev. G. H. Smith, of Congleton, "the only Unitarian in Colombo," Mr. Davis says, is about to return home.

A WELCOME card from the Rev. Wilfred Harris, M.A., posted at Albany, Western Australia, March 20, tells of a pleasant passage, and their hope of reaching Adelaide on March 24, so that we may think of Mr. Harris's ministry in Adelaide as having begun as he expected, with the first Sunday of this month.

HEGELIANISM AND FREEDOM.

ANYONE who takes an interest in fundamental problems of philosophy must be exceedingly grateful to Mr. Jacks for his clear, bold, and impressive exposition of the Hegelian conception of free will. Whether we agree with him or not, we shall feel it is of great value to have the Determinist position set forth and explained by so able and high-minded a thinker. Mr. Jacks says that Hegelianism speaks rather sternly to common sense when it maintains a belief in the open alternative. Common sense has no desire to speak sternly to him, but only to express quite quietly and confidently its own definite and profound disagreement with some of the propositions set forth by him. Much more extreme forms of Determinism than his have existed among Jansenists, Calvinists and others, and have been found to be compatible, not only with a strong moral life, but with a bracing, invigorating effect on the moral life of others. But, on the other hand, we claim from him that he should admit, what in his last article he seems to deny, that those who believe in the open alternative are capable of exerting at least as great a moral influence and of leading at least as good a life.

Unitarians are accustomed to being the object of contradictory charges. Sometimes they are criticised for being too broad, and sometimes for being too narrow, sometimes for being too vague, and sometimes for being too definite. Mr. Jacks introduces a new confusion into our minds, when pondering over our delinquencies and trying to see ourselves as friendly critics see us. We have been told ad nauseam that we don't care enough about sin, that we treat sin in ourselves and others too lightly, that we are zealous workers for outward reforms, and that we make excellent citizens, but that we fail to recognise the essential evil of turning away from God. And now Mr. Jacks charges us with doing exactly the opposite. He tells us that we take evil actions too seriously, that we blame the sinner too much. We ought to ignore the sin and embrace the sinner. If I do not misunderstand Mr. Jacks he means by sin simply the sense of being a long way off from the ideal. Seeing that the ideal is infinite, it follows that the best and the worst man, if the difference is only one of degree, are practically at the same distance from the ideal. This seems to me true of the repentant sinner and the dissatisfied saint, though even here we must protest against our little human standard being destroyed by the Absolute. But the orthodox idea of sin is not merely the sense of being a long way off from the ideal. It is the sense of alienation from God. It is disobedience to the Divine commands. It is different in kind, not in degree, from virtue. The use by Mr. Jacks of Biblical language must not blind us to the fundamental distinction between his view of sin and that of orthodoxy.

There is much which is true and valuable in what Mr. Jacks says in this connection, but it is not true as a criticism on Unitarianism generally, nor even as a criticism on believers in free will generally; it is true and valuable as an

attack on the Pharisaic spirit which unfortunately is not confined to Unitarians or those who believe in free will, but is a corroding spirit to be found associated with and degrading all forms of religion and irreligion. It is the spirit which says, "Thank God I am better than you." It is the spirit which despises the sinner and ignores its own sin. Better than this, no doubt, is it to love the sinner and ignore his sin. But the power of Jesus, I have always supposed, lay in the fact that he loved the sinner and hated the sin.

The incapacity of Unitarians to help sinners is very much exaggerated both by those who say we think too little of sin, and by those who, like Mr. Jacks, say we think too much of it. Anyone who knows what our Domestic Missions have done and are doing will not be inclined to belittle the effect produced upon individual lives and characters. Of course, simply to say to the sinner, as Mr. Jacks suggests that we say, "You might have done otherwise," would be ridiculously futile; but it would be quite as ridiculously futile to say, "You couldn't have done otherwise," and the futility would be increased in the latter case by the sinner's moral consciousness recognising that it was untrue. We cannot discuss the question on the lines of such caricatures of each other's methods. But it is not merely free will Unitarians who have tried to deal with sinners. John Wesley, as everyone knows, was the leader of a revolt against Calvinism. Did he fail in dealing with the Cornish miners because he believed in free will? The fact, of course, is that it depends much more on a man's love and character and moral enthusiasm than on his theory of the will, what effect for good he can produce on others. So far as we Unitarians fail, it is through lack of love and enthusiasm for humanity and carelessness about moral distinctions that we fail. We are not doomed to failure because we believe in free will. We have, rather, I believe, through that faith in free will, when combined with love, a great moral force making for the good of humanity.

But the most important question is not what do certain theories of the will enable us to preach or what do they enable us to do for others, but how are they related to our own inner life. The point where I fail to follow Mr. Jacks most completely is in his description of the moral consciousness. If I do not misunderstand him, he admits that a man feels *free* when he chooses wrong—and that is an important admission—but he does not think that a man ever chooses evil knowing it at the moment to be evil. He may discover immediately afterwards that he has done wrong, but at the moment of action he thinks himself right. Herein Mr. Jacks is at one with Mr. Campbell in his famous description of sin as "a mistaken quest for God." If this is true, then indeed "the virtues of the present have been wrought out of the vices of the past," and there is no difference in kind but only a difference of degree between the basest sin and the noblest virtue. Every man is always inevitably doing what seems to him the best. He may make grave mistakes, but he cannot make more than a mistake; and when he sees what is better we can count beyond all doubt on

his doing it. That does not seem to me a true description of the moral consciousness in doing wrong. I believe that a man knows perfectly well at the moment of sinning that he is sinning; and if he does not know it, then we ought not to call his act sin at all, however wrong we may think him to be. Samuel, when he hewed Agag in pieces before the Lord, was not committing sin; he was doing what we should utterly condemn in a modern general, but we recognise that he thought he was doing right, and we recognise that such mistakes are in the line of development which leads to greater knowledge and virtue. But David, when he gave orders that Uriah the Hittite should be placed in the forefront of the battle, was not making a mistake. He was doing what he knew quite well at the moment was wrong. He was, in Professor Upton's phrase, "turning his back on the light." David was a more lovable man than many sinners, but I cannot imagine Paul throwing his arms about him immediately after that act, telling him that he had made a mistake, and that in the light of the infinite perfection his act only differed certain degrees from the highest virtue. Still less can I imagine any evangelist throwing his arms around Jacob fresh from the mean lie by which he had stolen his brother's birthright and deceived his blind old father. To ignore sin in this way seems to me to confuse all moral distinctions. When I have done wrong, knowing it to be wrong, I don't want to be petted and fondled and told by someone else he is as bad as I am in the light of the infinite ideal. I want to be made to feel more and more deeply the horror of my sin.

I agree absolutely with Mr. Jacks that "one and the same principle works in the prodigal when he came to himself among the swine, and in the accomplished saint who cries out in agony before the Infinite Holiness of God." But I confess that does not seem to me the point at issue. The real question is, does one and the same principle work in the prodigal when he wandered into a far country and wasted his substance in riotous living, and in the prodigal when he came to himself? Was he doing what he thought right in both cases, and only making a mistake when he left his father's house? It seems to me that he knew from the first that he was doing wrong; and then, as time went on, realised more and more completely the results of his doing wrong.

Mr. Jacks asks us how we regard the actions of good men from the point of view of Free Will. Do we say of them that they might have done otherwise? It has to be remembered that what we call a trustworthy man is largely a product of his own past exertions of will. The man whose character we rely upon has built up that character by many previous choices of right rather than wrong. There are many temptations which he has trained himself not to feel. If we could know quite certainly of any man that a so-called good act was done by him not merely without effort or choice at the time, but without depending on any effort or choice in the past, we should not feel him deserving of any praise. We should turn from a John of this type to the mariners whom

Mr. Jacks says Unitarians despise, "fighting with black tempests in the heavens above and a deadly undertow in the waters underneath," and we should say those men, although they may sink, are worthier and nobler than a John who could not possibly help doing right. Take away from any good man all open alternatives in the past as well as the present, and he is no longer a man. He is either an angel or a machine.

John was very far from being an angel. He must be included in the condemnation passed upon all the disciples by the words, "And they all forsook him and fled." Partly, no doubt, by nature, and partly by past moral effort, he was above all liability to some of the worst temptations. We do not praise him much for not betraying Jesus, but we blame him for leaving his master at the crisis of danger, which he must have known, quite well, was wrong.

There are many other arguments in these important and weighty articles which Mr. Jacks may justly claim ought to be met by those who disagree with him. In particular, it ought to be made clear that those who believe in Free Will do not ignore the doctrine of Grace, and that they do not regard themselves as isolated free choosers in a realm without any influence from God. There are two sides to the shield of truth—grace and free will. Many of the things which Mr. Jacks has said are due to the fact that he is looking at the shield on the side of grace, and many of our differences from him are due to the fact that we are looking at the other.

But I have taken up enough of your space, and I do not want to pursue this discussion any further. I am glad to remember that Mr. Jacks recognises in his first *Hibbert* article that the honest opinions and arguments of even the most ordinary man play their part in the attainment of philosophical truth, and that he will not think my criticisms on his brilliant and closely reasoned arguments wholly impertinent or useless.

HENRY GOW.

SIR,—It is always a pleasure to witness Mr. Jacks' trenchant blows, though it may not be equally agreeable to feel them. But, in the case of his *INQUIRER* article of April 11, the pleasure of the spectator is not diminished by sympathy with those whose system of thought is pulverised. It is very questionable whether they exist. And certainly if any maintain that moral choice is a matter of absolute caprice, wholly disconnected from all convictions, motives, or desires, it would be well for them to have the consequences of their position exposed; and neither Dr. Martineau nor Mr. Upton is involved in their discomfiture.

I remember Dr. Martineau saying in one of his College lectures that it would have been no comfort to Peter, in his remorse for denying his Lord, to have told him that he might have done worse, for he might have taken a knife and stabbed him. Yet to the Libertarians, real or imaginary, whom Mr. Jacks seems to have in mind, that would have been an equally open alternative. And it is only on the supposition of such complete independence of the will of all directions that the divine guidance of the history of mankind would be impossible.

Apart from this conception of an absolutely untrammelled "liberum veto" and fiat, the question is important whether the principle of moral responsibility for right as for wrong choice can equally be upheld. And I do not think that normal and reasonable Libertarians would have any difficulty in giving an affirmative answer; for, neither in the one case nor the other, would they assert an absolutely unconditioned range of practical choice.

The difficulty that Libertarians could have no reverence for a noble act, unless an equivalent act of baseness were equally possible, appears to rest on a confusion of two distinct forms of admiration; that which we feel for a noble nature spontaneously manifesting itself in noble deeds, and the different kind of honour in which we hold the man who, by effort of will, triumphs over weakness, temptation, or evil tendencies; who, if he had done the wrong, might have excused himself by the plea that he could not help it.

A man who had become a victim of drink at an early age, but had become a total abstainer, was pulled up outside a public-house by his craving, and almost irresistibly dragged to enter. He struggled against it with a mighty effort, till, in his own words, "the sweat poured down his face." In the end he conquered. And who would hesitate to say that his victory was his own act? That the responsibility or merit of his virtue was his own, in a different sense, and calling for a different kind of admiration, from that of one to whom the right course was the spontaneous outcome of his nature?

For all men there are certain forms or degrees, both of right and wrong, which are almost or quite inevitable; and others in which we use a power of self-determination deeper than that of our desires or cravings or natural tendencies. The actual life of man is a mingling of necessity and freedom. In the former and larger, the course of events is determined, and a law of progress may be ordained. In the latter the decision rests with the autonomous will. It cannot be said, in any fair sense of the words, to be inevitably determined by the given nature.

It would still remain to be considered whether any answer can be given to the further question, how it comes to pass that a particular choice is made and a particular measure of voluntary power is exerted; or whether that must be left as an ultimate mystery of our being, in respect to which silence is the only true wisdom. That leads to another stage of the controversy between Free Will and Necessity. But it is beyond the matter with which Mr. Jacks is dealing in his article. And the Libertarianism which he refutes is of an extreme and, I should think, a very rare type.

C. D. BADLAND.

PLEASURE sought as refreshment in no way interferes with the natural intercourse between the human spirit and the divine. But, permitted to cover the whole field of life, it darkens the heavens of God and spreads an impenetrable cloud between the source of the heavenly light and the consciousness of the poor votary of frivolity.

—R. A. Armstrong.

FIDEISM.

SIR,—I am sorry that I should have given M. Ménégos the trouble of correcting a mistake into which I had inadvertently fallen, as to his relationship to A. Sabatier. The point to which Mr. Thomas's remarks bring us is this:—What is involved when we attempt a rational justification of our view of the religious consciousness? (see Dr. Drummond, p. 13).

Whatever position we take up about religion ought to be capable of rational justification. No man can cherish a faith without explicitly or implicitly holding that it squares with the ultimate reason of things. Whatever may be his difficulties about it, he is certain that there is more upon the whole to be said in favour of it than against it. It fits better than any opposing notion into his scheme of things. Now, his scheme of things is what we mean by a man's philosophy, his total view of life, his world-insight or intuition, as the Germans say. Every man has such a world-view, however unreflectively he may hold it. The question is, Does it or does it not enter constitutively into a man's religion? Is religion a moral or spiritual something that hangs loose from the total make-up of a man's general intellectual culture? If not (and we must surely say not), then every position we take with regard to our religious faith must itself enter into, and be a not indifferent element in, that faith. So far, then, from "the certainty of our faith" being beyond the possibility of being "shaken by science, history, or philosophy, because it is raised above all scientific, historic, or philosophic controversies" ("Religion and Theology," p. 38) our religious faith will share to its innermost recess and vibrate along its remotest nerve with every wave of change that sweeps over our world-view or scheme of things. But I need not stress this as a general truth, for whenever M. Ménégos is not defending his own beliefs he takes the same view. Whenever, that is, he is speaking of the development of religion in past times, he holds that "religious ideas are closely blended with the ideas of philosophy. Our religious reflections necessarily assume the form of our mental constitution, of our intellectual culture, whatever that may be." Then he gives admirable illustrations of this—in New Testament times, and in the great dogmatic ages. Accordingly, we should expect, when he comes down to our own time, that he would attempt to show religion necessarily "assuming the form of our (present-day) intellectual culture," informing all our mental growths, and embodying itself in the richest results of social and intellectual and artistic and ecclesiastical effort. Instead of this, we have this result: "That the doctrine of salvation by faith alone—that is, repentance and the gift of the heart to God—is the true gospel of our Lord Jesus Christ—the superlative religion, and that, as our correct beliefs have no meritorious virtue in the sight of God, so our doctrinal errors are not a cause of reprobation with Him; in a word, that we are saved by faith, independently of our beliefs" (p. 41). Now, I know scores of good men who would reject just these points which M. Ménégos here puts forward as his faith, as "spiritual discernment," as superlative religion, and as in some way different from "beliefs":

men who deny that they wish for "forgiveness" or envisage religion as even partially consisting of "repentance." And yet I cannot deny that these men are truly religious. And if this is so, M. Ménégos's scheme falls to the ground. His faith, in spite of itself, is seen to consist, in some sense or other, of "beliefs." His "philosophical ideas," his "mental constitution," have "necessarily" imposed themselves upon his "religious ideas." In this particular case I feel it is all the more unfortunate because I entirely disagree with the men of whom I spoke who reject "repentance" and "forgiveness." It is unfortunate because, on M. Ménégos's lines, there is no way of convincing them. If he would allow me to show that their present world-view (*Weltanschauung*) is itself a religion, or an element in a religion, I might be able to lead them on to deeper things implicit in it. But no! he has told us what religion is: and after saying that "man can only think his religion in the terms of his conception of the world," or his philosophy, he says that "all the data of philosophy must therefore be classed among secular matters, whilst religion comes from the God within, the voice of conscience, an immediate moral intuition, a psychological phenomenon *sui generis*." What can modern men say to "immediate moral intuitions, or a psychological phenomenon *sui generis*," which have a different origin from merely "secular matters, produced by the natural faculties of man and subject to his reason" (p. 29)? As well talk to them of Melchisedek, without father or mother, or the *opus operatum*. If the work of the mind is not to find a place in the religious consciousness, and not merely to be an outside scaffolding or defensive bulwark to it, then there is no choice for the modern mind but that between bare mysticism and rigid dogma. Indeed, I believe it was Dr. Drummond's sure insight that led him practically to open his book (page 2) by pointing out Sabatier's initial and fatal mistake—the confusion of doctrine with dogma. "Religion undoubtedly demands intellectual expression," but if the only expression be in the form of authoritative dogma, then the theologian, if he has an aversion to the claims of mere dogma, is led to the other extreme of finding a refuge for religion in mystical regions and unreasoned impulses and a phenomenon *sui generis*. "Refuge," in fact, is the correct word for that view of religion taken by Sabatier, that "the God-consciousness is the solution of the conflict between the ego and the world," as Dr. Galloway interprets him; or as Dr. G. B. Stevens states it: "Knowledge and conscience, physical and moral law, thinking and action, stand in opposition to each other. . . . It is religion which provides the solution of the contradiction." Now a "refuge," a last resort to fly to from a world of contradictions, a transcendental escape from despised secularities, is not exactly the most inspiring vision that the modern world has cherished. And our French authors themselves are sometimes conscious of this uncomfortable wound which their theory opens in the heart of things, and then they seek to give a due place even to "secular" things. "Sabatier," Dr. Stevens says, "was profoundly convinced of the con-

gruity of the truths of science and of philosophy with religion," and it is for this reason that (*pace* Mr. Thomas) I did not say that M. Ménégos dissociated religion from true science, &c. (Constructive dichotomies are rarely of use outside examination papers. "He dissociated himself from all men" means he was a hermit. "He dissociated himself from all honest men" might mean he was a knave.) But it is clear that these writers do not heal the wound.

W. WHITAKER.

JOB, A SON OF JOB.*

M. ETIENNE GIRAN presents us in this interesting book, with the old problem of evil in a modern setting with modern disputants under ancient names. It is a vivid presentment. The positions are clearly stated, and each position is maintained by a keen advocate who believes religiously in his own point of view. The modern Job's interventions into the discussions are weighty, and he remains at the end unconvinced but apparently open to conviction, which to begin with he seemed far from being; and he bids his friend Zophar "come again to-morrow" and see him. The words quoted on the title-page from Leo the Great (Sermo X. De Nativitate Domini) give a clear indication of M. Giran's attitude in this great discussion. "He who presumes to have attained his end," says Leo, "has not succeeded in his research; he is relinquishing it." The modern Job, a ruined merchant prince of Amsterdam, overwhelmed by his losses of fortune and children, is approached by his Christian and philosophical friends, Eliphaz, Bildad, and Zophar, and a strenuous discussion ensues. One after another is brought to a standstill by penetrating criticisms of the man actually experiencing the suffering and finding no immediate solace or solution in words. M. Giran succeeds in packing into a comparatively small compass a great store of arguments, increasing in cogency as they proceed. It is indeed a marvel of compressed reasoning for and against. The part assigned to Elihu, at the close, is touching and quaint when compared with the part played of old by his namesake, who darkened counsel by words without knowledge. As Eliphaz, Bildad, and Zophar arose, the lofty figure of his old servant Elihu stood at the threshold. "Master, master," he said, "you have ever closely associated me with your life, and I know the value of your affection, and you know the depth of my attachment to you. Grant me, then, a few words. I have been listening with a passionate interest to your conversation. Perhaps I have not grasped all. But as I heard your friends speaking, I recognised my own thoughts. I know not which of them is right, so completely did I, in my simplicity, approve of each. But I see that they all three love God with all their heart, and seek Him with all their mind, and strive to serve Him with all their might. And that comprises for me all religion. Yet their differences seem to me

* "Job fils de Job." Par Etienne Giran. Essai Sur le problème du Mal. 2 francs. 152 pp. (Cœnobium, Lugano, Villa Conza; Fischbacher Paris, 33 Rue de Seine.)

profound, and stir them to much warmth, whilst they should be united in the common certainty that what they know about anything is as nothing compared with what they do not know. Besides, it is not in adhesion to this or that doctrine that Christianity consists! Faithfulness to Christ does not consist in correctness of beliefs! What would become of such simple folk as me, who know nothing, and are bewildered by your debates? One thing alone have I retained from the Gospel, and it is for me law and prophets, philosophy and religion; it is the immortal word of the Master: "A new commandment I give unto you, that ye love one another." The long debate ends with an idyllic touch. "The sinking sun flooded the land with its slanting rays. The canal seemed a veritable river of gold. Along the bank the three friends wended their way to the town veiled in mist. Job sat at his doorstep, gazing at the sinking sun, wondering to find it all so beautiful. He dreams of the magnificence of the play of light in the *Rembrandts* which once were his! Could it be that, in opening his eyes, as never before, to the beauty of things, God was already rendering back to him the treasures that blind circumstances had stolen from him?"

In these days, when scientists called Christian, and certain schools of philosophy, seem to have reduced evil to a divine fiction or a figment of the human mind, the presupposition of its real existence and the attempt to justify its existence by means of the pure reason seem an antique novelty. At the same time, the writer seems impressed with the relative aspect of much evil, and would be inclined to assent to such a statement as that of the well-known writer, "J. B.," that "there never was an age in which evil had so poor a prospect. Its sources are being discovered and dried up; its supplies are being cut off." One sometimes grimly suspects that certain classes of flamboyant reformers would have a much better time of it if things were worse than they are. In practice there seems only one sound way of confronting "the problem." As Munger expresses it, "life must not be suspected. If not held as of supreme value, it loses all value, and sinks out of all use. When the glory of life is tarnished, it does not need to be cast away, it is gone already." So soon as all seems "a sorry scheme of things," which we could wish to shatter to bits, as the Oriental poet wrote, so as to remould it nearer to our hearts' desire, then it is pretty clear that the light and warmth and beauty of it all have faded from our vision; no inspiration keeps awake our aspiration; no visions of continuously good things coming feed our hope. Somehow, every attempt to think of a world remoulded on lines that should eliminate some of the alleged crying evils of the present system, pain and sorrow and death, brings in its train such a scheme of puerilities as no one would venture to recommend as improvements. This world, this so-called "sorry scheme of things," with all its pain and tragedy, appears at once as far sublimer and infinitely more thrilling in its eternal possibilities of development than the tame pleasure-schemes of the melancholy pessimist. This world has at least one supreme claim

to every man's respect—that it cannot be easily changed, whether for better or for worse, and that it is not easily understood. Some one, once, with the merest smattering of Greek, ventured to say to Porson, the greatest Greek scholar of his time, "that Greek was easy." Porson replied, with simple but chilling dignity, "Not to you, sir." One sometimes thinks, from the way some people discuss the world and its problems, that it must be quite a simple matter to create a world, and that it is really strange that the thoughts that so readily occur to them never occurred to the Creator. To attack the existence of evil and to attempt the solution of its so-called "problem" without having the whole conditions of its nature before us, and, maybe, without being in a position ever to know them, is one of the strangest of human efforts, leading to endless attempts to justify that which, it may be, stands in need of no justification. Every attempt to suggest a rectified world inevitably leads to some puerile scheme which would richly deserve to be called "a sorry scheme of things," and leaves a chastened mind contemplating the world with all its interblending of pain and pleasure, right and wrong, good and evil, and all its human struggle, as at least a wonderful, complex, stupendous scheme of things; as at least a system that keeps awake a ceaseless interest in its ceaseless development and its ceaseless revelations of fathomable and unfathomable riches. It is said that a schoolmaster once placed by way of simple experiment, a shining coin in an empty bowl, and asked the children, standing some little distance away from it, if they could see anything in the bowl, and they with one voice said "No." He thereupon poured water into the bowl, and at once, in glee, the children exclaimed that they saw the bright coin as if raised aloft. The prophet Joel spoke of a certain spirit being poured out on men which enabled them to see visions and dream dreams. When men see this much-maligned world with its poor struggling children of men bathed in the intense love of Jesus, much that is hidden comes to light; the precious things that make us happy in the midst of pain and evil, struggle and strife, the close, helpful, loving relationships that may and can and do subsist under any environment, in which vanity and envy and malice and hatred sink away—these things in such a spirit we may see. The outpouring of love from hearts touched by divine love transfigures every scene, and every lowly and despised thing is exalted and every high and proud thing is brought low. This was the solution of the problem of evil in practice by Jesus. This was the "secret of Jesus." And what disciples perceived in secret they proclaimed from the housetops, and Christianity—i.e., the religion that proclaimed Love to be the master and the servant of the world—began its marvellous career, going forth conquering and to conquer.

E. L. H. THOMAS.

WE rejoice in life because it seems to be carrying us somewhere; because its darkness seems to be rolling on towards light, and even its pain to be moving onward to a hidden joy.—*Phillips Brooks.*

PRACTICAL HOUSING.*

ANYTHING that Mr. J. S. Nettlefold writes about housing may be expected to be practical. His efforts as chairman of the Birmingham Corporation Housing Committee have been remarkably successful in securing better housing for many of the people of the city by improving the slum property, and in winning the support of the citizens or wise and considerate action on the part of the corporation. Among other practical chapters of the book he has just published are those in which he discusses the use of powers already provided by the Act of 1890 for the Housing of the Working Classes, showing, as he does, how, by means of the second part of that Act, existing houses may be improved or re-built without excessive burden on the rates or unfair treatment of owners. It is encouraging to learn that in the improvements effected in Birmingham owners are seldom antagonistic. It is not only the passing of wise measures by Parliament that is requisite, but also the wise and careful use of the means provided by the Acts. Mr. Nettlefold dwells on the excessive burden on the rates resulting from the adoption of Part 1 of the Act of 1890, dealing with considerable areas and re-building at an extravagant cost for compulsory purchase of dear land, whereas the patching-up and renovation of houses condemned as insanitary may produce, on the whole, as good results at much less expense—expense, moreover, which is, in the main, and rightly, borne by the owner whose property is improved.

Mere mitigation of the evils of existing slums, however, while new areas are being covered closely with crowded rows of houses destined to become slums in a generation or so, would not be practical housing; and Mr. Nettlefold has brought together a large number of excellent reasons for town planning—pleasantness, healthiness, convenience of life for all sections of the people, and even the benefit accruing to the owners of land are discussed.

Since Mr. T. C. Horsfall, of Manchester, published his volume on the example of Germany, increased attention has been given to the methods of continental cities in regulating the growth of new suburbs, as well as the reconstruction of decayed and crowded areas. Profiting by these examples, and instructed in garden city methods by Mr. Ebenezer Howard's theories and their application at Letchworth Garden City, Port Sunlight, and Bournville, many Tenants' Housing Societies have been formed on a co-partnership basis, and in several cases landlords have voluntarily adopted a careful plan in laying out their estates for building development, as at Fallings Park, near Wolverhampton. Valuable information is given both of foreign methods and English examples of town, suburb and village planning.

Disadvantages of some regulations of other countries are recognised, and the adoption of the block building as a usual type of workman's dwelling is deprecated. Also the wide-paved street required by

* "Practical Housing." By J. S. Nettlefold. (Letchworth Garden City Press. 1s. net.)

the bye-laws in England is seen to be unnecessary, ugly and expensive. The distance between the houses should not be lessened, but part of the space in streets of secondary importance—not main thoroughfares—might well be covered with grass, planted with trees, or extra gardens might be allowed to the houses until such time as the traffic made wider macadamised streets requisite, if such time should ever come.

The provision of playgrounds conveniently placed for children on back-land (therefore safer for the little ones and inexpensive), the retention of well-grown trees, and other natural objects of beauty, the provision of positions of dignity for public buildings, are among the details discussed. Very effective illustrations and plans aid the understanding, and one is impressed with the thought that the book could not possibly be produced for the shilling charged for it.

Mr. Nettlefold is in favour of the acquisition of land by municipalities in considerable quantities, but considers that a satisfactory town-planning act is of more pressing importance. By a wise, expert, pre-arrangement of the whole district into which the new suburbs of a town would extend no one would be loser. At least an equivalent in value would be apportioned to each owner for the piece of land, small or large, which was his before the plan was made.

We live at a time when the history of housing needs to be written up very frequently. The book under review is up to date, and should be read carefully. It is a hopeful book, showing what has been done and is being done, and helping towards a better future. But the schemes whose success and progress are recorded are but trifling in extent compared with the continual increase of dreary, ugly, chaotic buildings. Legislation empowering municipalities to regulate all further extensions of building areas is imperatively needed. Should such legislation be given as is now promised, Mr. Nettlefold's book will within a few years require a sequel. We hope he will soon be called upon to write it.

PRIESTLEY PRIME.

THE Rev. Thomas Lord, Congregational minister of Horncastle, Lincolnshire, on Wednesday celebrated his hundredth birthday, having been born at Olney, April 22, 1808. Originally a shoemaker by trade, he never went to a day school, but taught himself to read, and learnt to write in a Northampton Sunday-school. Seventy-four years ago he became the minister of the Wollaston Congregational Church, having first become known as an acceptable lay preacher, and he has held several pastorates. Though long since retired from active service, he still constantly preaches. A teetotaler for nearly seventy years, Mr. Lord has never smoked, and has been regular and moderate in all his habits. During the forty-four years of his regular pastorates, he never had a holiday, and used to preach three times every Sunday, and during the week as well. He still takes regular exercise, and believes in "keeping an equable and quiet mind." That is the great secret. It is not work, but worry that kills.

THE CHILDREN'S COLUMN.

THE CHILDREN'S FRIEND.

A FEW weeks ago there died at Westcliffe-on-Sea a good and brave Englishman, who was known as "The Children's Friend." This was the Rev. Benjamin Waugh. He was born at Settle, in Yorkshire, in 1839. In quite early life he gave signs of more than an ordinary love for and power of understanding children. He loved them when they were bright and clean and joyous, and he loved them with a tender pitying love when they were ragged or dirty or sad. Few people beyond his private friends knew anything of his passionate interest in children, until after he had settled in Greenwich as a Congregational minister. Here he busied himself a good deal among poor boys, trying to save them from want and sin. The magistrates in that part heard of his successful work, and when boys were brought before them by the police for first offences, these magistrates often handed the lads over to Mr. Waugh and his friend Mr. Macgregor, instead of sending them to prison. The two friends would then find them places on board ships, and thus get them away from bad companions, who had led them into mischief; or they would draft them into their Waste Paper Brigade, or Boot-Blackers' Brigade.

In 1870, Mr. Waugh became a member of the newly formed London School Board. The School Board was a body of men and women who had the management of most of the elementary schools. They did not teach the children, but they saw and heard a great deal of them. One part of their work was to make plans for getting children to attend school regularly. Mr. Waugh paid special attention to those boys and girls in the schools he visited who were often absent, also to those who came in a miserable condition. He found that the irregularity and wretched state were not so much due to the poverty of the home as to the neglect, and often worse than neglect—to the cruelty of parents, or those who stood in the place of parents to these children.

Mr. Waugh set all sorts of inquiries on foot, and soon became convinced that there was far more cruelty practised towards helpless children than the general public suspected. He came across cases that simply made his blood boil. I will not try to tell you of the worst things he learned. Perhaps you would lie awake thinking of them, as no doubt he often did. But if you are to have any true idea of the value of his work for children, I must tell you that he met with a great many cases of children, some of them babies in arms, who were intentionally cut, burned, beaten with pokers, banged against walls, shut up in cellars and attics for months together without beds, and with very little food or clothing. He found some children so cowed by ill-treatment that they dared not speak or look up, and when they were taken away to hospitals or homes where everybody was kind to them, it was many long weeks before they were able to smile.

Some were so weak with hunger that they could not stand; some who had once been bright and intelligent had become idiots. These terrible cruelties were in many instances the result of the drinking

habits of the parents; but I am sorry to tell you that sober, and, to all appearances, highly respectable, people were, and still are, sometimes found to be capable of the utmost cruelty.

Mr. Waugh was but one man and London is a huge city; he felt he must get other people to help him to stop this cruelty. And he did this by founding the London Society for the Prevention of Cruelty to Children, which did good work with Mr. Waugh as its honorary secretary. An honorary secretary is one who takes no pay for his or her labours. In the milder cases the Society tried reasoning with and warning the offenders, and in many instances these gentle measures did good, for some people are cruel through thoughtlessness or ignorance.

One thing which hindered Mr. Waugh's work was the existence of a general idea that people could do as they pleased with their own children, short of taking their lives, and when remonstrated with for cruel beatings and injuries they would say, "It's my own! I can do what I like with my own child, and it's none of your business!"

Now it is always everybody's business to help to see to it that the laws of the land are not broken. Mr. Waugh and his helpers felt that the law of England did not sufficiently protect children.

They were convinced that Parliament ought to improve the law, but before this could be done the members of Parliament, and those who sent them there, had to be convinced that improvement was needed.

Mr. Waugh set himself the task of convincing them. He went about the country for five years hunting out cases of cruelty and writing down all the particulars, so as to have them printed. He went from town to town, from village to village. As he went he talked to influential people, and he addressed meetings, but he found it very difficult to convince his hearers that there was so much cruelty practised as to make it necessary to alter the law. "Here and there," they would say, "in your London slums, among drink-soddened people, there are, of course, cases of cruelty; but not in our town, or village!"

So he had to lay the actual facts before them, to tell them of the terrible cases he had heard of and even seen. Cruelty in smoky cities, in clean little towns, in pretty creeper-covered cottages among green fields, in the mansions of the well-to-do. It is true that drunkenness lay, as it still lies, at the bottom of most of the cruelty, but it is not responsible for all of it.

One good effect of Mr. Waugh's journeying was the arousing of greater interest in his work, so that in 1884 it became possible to change the London Society into the National Society for the Prevention of Cruelty to Children, with branches all over the kingdom. There is probably a branch in the town you live in; or if you live in the country, your village, or district, will be counted in as part of the branch in the nearest large town.

With the secretaries and committees of all the branches to help to spread information, Mr. Waugh found the country more ready to favour his schemes.

EMILY NEWLING.

(To be continued.)

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A PEOPLE'S INTEREST.

UNITARIANS have so often been conspicuous in attempts to elevate the lives of their poorer neighbours that we may confidently assume their genuine and practical sympathy with whatever tends in this direction. Little disposed to dogmatise in matters of theology, and, with some exceptions, largely indifferent, as a rule, on questions of abstract reasoning, they are keenly alive to the merits of practical reform. Educational work, in the broadest sense, appeals to them with special force. The school, the village institute, university extension lectures, libraries, art galleries—such are the institutions that peculiarly enlist their support. Perhaps it might be said of many of them, whether to their credit or discredit others may judge, that they have been more ready to trust in agencies of this kind as a means of developing the best side of human nature than in direct missionary attack upon individual souls.

If such an estimate of their character is not altogether mistaken, the fate of the Licensing Bill, which comes on for its second reading on Monday, is a matter of more than ordinary concern to them. Doubtless, there are among them holders of extreme views on the one side or the other. These, we may presume, have already made up their mind about it. The facts, or such of them as seem worth their attention respectively, are sufficiently well known to them. The arguments *pro* or *con*. are equally (and with the same limitation) in their possession. But there are others among us, perhaps the majority, who are reserving judgment till the case has been fully argued out in Parliament. Those of us who are enthusiasts for the Bill do well to be patient, and to believe that there is not a single member of our community who would not support a measure on behalf of temperance if the issues were perfectly simple. In this world, however, simple issues seldom present themselves, and it is only after calm deliberation that the proportions of conflicting interests are seen. May we not appeal earnestly for such deliberation?

The gravity of the problem is universally admitted. How can the nation protect itself from the disease, the crime, the poverty, and the race deterioration, physical and mental, that are involved in the drinking habits of large numbers of its citizens? By the side of that problem all others connected with the proposed legislation are distinctly of less magnitude, however real they may be. Among these other problems the intelligent observer will recognise that of the liberty of the ordinary citizen on the one hand, and the financial status of the licensee on the other. The former comes into prominence in connection with the suggested further limitations of the opportunity to buy alcoholic stimulants, and the restrictions as to clubs, barmaids, and young persons on licensed premises. The latter problem is being so vigorously, and let us admit, so naturally, pushed to the front by those who have financial interests at stake, that whatever statute emerges is not likely to be framed in oblivion of its existence. To all such matters we are quite sure there will be given very serious consideration. No wise-minded reformer will desire to legislate far ahead of the reason and feeling of the average citizen. Anything contrary to the sense of fairplay will defeat itself. Violent reforms, like violent delights, usually have violent ends. As to the financial problem, we have little cause to be apprehensive lest the House of Lords should let through, inadvertently, any measure that violates the rights of property.

But when all due caution has been exercised, and when every scruple has been weighed in this particular interest or that, one interest remains paramount. It is the interest of the people of England. They are daily bearing a huge burden that weighs heavily upon the ordinary hard-working and sober man. They are, as a race, losing their grit and vigour, while other nations are pushing ahead. The sense of peril lurking in the drinking habit shows itself remarkably in many of the new English-speaking democracies of the world. For instance, look at the Southern States in the American Union. By the application of the principle of popular local option—not by the chance vote of a distant house of deputies—the States of Georgia and Mississippi have abolished drinking saloons in 90 per cent. of their territory, Kentucky in 97 per cent., and North Carolina 99 per cent. The question of the benefits resulting from such a policy, however, may be difficult for us at a distance to settle. Happily, there is no need to go so far afield for pertinent evidence. Half a century of experience in our own country is at hand. Villages where the landlord has vetoed the beer-shop have been notably improved. "Intelligence, morality, and comfort" (to use the words of the Report of the Convocation of Canter-

bury in 1869) have increased in no-licence areas. Sir GEORGE TREVELYAN's testimony, given when he was Secretary of State for Scotland, is most emphatic. "Forty years ago," he said, "Sir WALTER C. TREVELYAN took the matter into his own hands and suppressed public-houses over a large district of country [in Northumberland]. Since then a generation has grown up with the tastes and habits which were formed under the new system, with self-respect, frugality, and a high standard of comfort for themselves, and, what is much more important, for their wives and children. . . . My neighbours have good health, good wages, good honour, good houses full of furniture, and have saved money. They are neighbours, indeed, and not dependants—there is not a single pauper on the estate." Who would not wish such a state of things all through the country?

There are scores of our readers who have done the State good service as practical social reformers, acting along such civilising lines as we have indicated. Their names are, in their respective districts, familiar as household words. Without being able, perhaps without being wholly willing, to abolish every opportunity of indulgence in drink, they have striven to provide higher attractions, not without success, and thus indirectly they have lessened the power of the public-house. Such efforts will be needed still, if the new Bill is enacted, for no shrewd man supposes that the public-houses are to be suddenly swept away. What will occur, if such a law is established, is a gradual curtailment of the chances of getting the perilous stimulant. Magistrates will have greater power of preventing disorders at their source. Communities will be given the privilege of doing for themselves what individual landlords have done here and there, and so of increasing their progress in "intelligence, morality, and comfort." This, after all said and done, is the end to be kept in view; and those who, while careful that all things shall be done reasonably and, above all, equitably, are anxious to be making the world around them a better one before they leave it, will assuredly welcome a measure that embodies such principles. It is quite true that, as we are so often told, people cannot be made sober by Act of Parliament; but it is also true that Acts of Parliament may go a long way in the direction of preventing drunkenness. When we try to realise what a prolific fount of misery is named in that one vice, its shamefulness as well as its economic waste, we cannot be content to let things run on as they are.

If I cease to love those whom I once loved; if I cease to love them with a definite, positive, special love, I cease to be myself.—*Madame de Gasparin*.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LICENSING REFORM.

SIR,—I did not expect, when writing my last letter, to convince Mr. Squire. Still less can I hope to do so after his amazing epistle in your issue of the 11th inst. I trust, however, to be able to persuade some of your readers, who have not yet made up their minds on this all-important question, to support the Government's Bill.

I challenged Mr. Squire to prove his paradoxical contention that the Bill would both increase drinking and lessen seriously the value of licensed property. Instead of doing so, he now drags in the question of what the House of Lords will do to the Bill. The Upper Chamber may spoil the Bill, as they have done many another excellent measure, but what we are discussing is the Bill as it stands.

It is hard to see where Sir William Dupree's grievance with regard to the *Coach and Horses* comes in. He has declined offers from Mr. Cameron Corbett, M.P., and Mr. Arnold Lupton, M.P., for sums in excess of the value to which, he alleges, the Bill has reduced the house, and says he is satisfied with his purchase. Perhaps he means that while the property pays him a good return on his investment now, it will not do so when the Government proposals take full effect. One can only repeat that he went into the matter with his eyes open. Knowing, as every person who took the smallest interest in public affairs did, that the Government was about to introduce a Bill which would materially affect licensed property, he yet chose to give a large sum for a public-house, thinking, presumably, that that particular one would not suffer. He has made his bed, and must lie on it. Why is it that, when dealing in licensed property, business men throw to the winds the restraint and prudence which characterise their dealings in other property? A Leeds auctioneer asked me the other week to sympathise with a client of his, who, *three days before the Licensing Bill was introduced*, bought a public-house for £9,000. I replied that any man who invested such a large sum under such circumstances was a fool.

Mr. Gimson's statistics, on which Mr. Squire places so much reliance, are not conclusive; the Home Office has stated emphatically that the number of arrests for drunkenness in any locality is no index of the amount of drink consumed there; still less do they afford a basis for comparison of one district with another. In discussing this aspect of the matter, it is too often forgotten that, when, as is often the case, a man who has got drunk commits a more serious offence, it is only the latter which figures on the charge-sheet at the Police Court. If there is little coincidence between the number of licences and the amount of drinking in any given district, Liverpool's policy of what was, virtually, free trade in drink

ought to have made little difference in the amount of drunkenness in that city. Your readers there, however, can furnish Mr. Squire with sad and painful proof that the contrary was the case.

The man (whether working-man or other) who is determined to have drink will get it even in a Prohibition State, just as the man who is determined to be a teetotaler would abstain if the rivers ran beer. Between these two, there is a large body who, under present conditions, often succumb to the temptations of the drink evil, but would not under better conditions, and it is for these that the Bill is meant.

Under the Bill, the licence-holder's living still depends on the retention of the licence—a fact which is recognised in the compensation clauses—and, therefore, the inducement to good conduct still remains, and will be strengthened by the fact that the police will be able to exercise more vigilance over 60,000 public-houses than they can over 90,000.

I repeat that the public are making the sacrifice under Mr. Asquith's Bill, as will be seen in the Budget. The Prime Minister is giving "the trade" fourteen years' breathing-space, instead of at once imposing heavier duties in order to get the monopoly-value back to the State.

The Bishop of Southampton, like a good many other people who are opposing the Bill, has not read it properly. There is not a word in it about the State becoming Publican, nor is there any "spoliation" in the State resuming, after a reasonable interval, rights which belong to it, but which other people have enjoyed for years at an absurdly low price.

Let Mr. Squire ponder the following statements, and then, perhaps, he will be able to see why the trade of the public-house spells ruin to the community:—(1) "The evils connected with the trade in alcohol are so great that they exceed in this country the combined effects of war, famine and pestilence" (Mr. Gladstone). (2) "A gigantic evil remains to be remedied, and hardly any sacrifice would be too great which would result in a marked diminution of this national degradation" (Report of the majority, including eight representatives of the liquor traffic, on Lord Peel's Commission. The sacrifices these eight are willing to make, though, remind one of Artemus Ward, who, during the American Civil War, sacrificed his relatives, but not himself). (3) "If drink were an excuse for crime, the jails would nearly empty" (Mr. Justice Sutton, at Leeds Assizes, March, 1908). (4) "The temperance cause lies at the foundation of all political and social reform" (Richard Cobden). (5) "The struggle of the school and the library and the church all united against the beer-house and the gin-palace is but one development of the war between heaven and hell" (Charles Buxton, a brewer). (6) "The reckless profusion in the sale of alcoholic liquor, and the fatal facility of recourse to the public-house, make it extremely difficult for multitudes of persons, in view of the hardships of their lives, to avoid or resist intemperance" (Lord Randolph Churchill). (7) "If I could destroy to-morrow the desire for strong drink in the people of England,

what changes we should see! We should see our taxes reduced by millions yearly. We should see our jails and workhouses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war" (Mr. Chamberlain).

Mr. Squire concludes by repeating the argument that the Bill will lead to drinking clubs becoming more numerous. Is it generally realised (a) that the reduction of public-houses under Mr. Balfour's Act has been several times greater than the increase in the number of clubs during that period; (b) that if Mr. Asquith's Bill passes in its present form, the police and public will be able to object to the registration of a new club, if they think it one likely to be a drinking-club, just as they can to the granting of a new licence?

I agree with Mr. Squire that we must have education on this question—not confined to the working-classes, for there are others who drink to excess—but legislation is needed to remove temptation from the path of those who do not obtain the full benefit from education.

Since writing the above, I have seen your issue of the 18th inst. I have looked up the two letters to which Mr. Squire refers. Mr. Rider Haggard argues that reduction of licences is futile (on which point I would draw attention to a letter from Mr. Geo. B. Wilson, an acknowledged authority on this question, in the *Manchester Guardian* of April 21) but disproves his own case by saying that men get drunk through going from public-house to public-house. If, then, the number be reduced, the facilities for this toper's progress are diminished. Mr. Haggard's other arguments he himself summarises thus: (1) There should be more inebriates' homes, or special departments of prisons, and more frequent committals to them. Yes, but why not lessen the number of candidates for these institutions? (2) Publicans should be prosecuted more frequently for permitting drunkenness. A very good suggestion, if Mr. Haggard can induce magistrates to convict oftener than they do now in such cases, and thus encourage the police. (3) Less adulteration; but the existing law on the subject is quite strong enough if properly administered. (4) Earlier closing. It ought not to be a difficult matter to add one more to the powers proposed to be conferred upon justices by Section 20 of the Bill.

Mr. Tomblinson's reference to the *Coach and Horses* I have dealt with above, also his contention as to "spoliation." His other two points are: (a) The whole nation is responsible for the liquor traffic; (b) the Bill offends the *amour propre* of licensing justices. The national responsibility is clearly recognised in the Bill, which is a citizens' Bill, and not a teetotalers'. Had justices done their duty under Mr. Balfour's Act, it might not have been necessary to subject them to a Central Commission, but, in many cases, the justices have not made the reduction they could have done, and, in some cases, no reduction at all. Some benches have been only too ready to seize any excuse for inaction. It is very bad taste for Mr. Tomblinson to refer to the Commission

as Radical officials. They have not yet been appointed, and the record of the Government gives him no excuse for imagining any such thing. The Government has frequently incurred the wrath of its more partisan supporters because of having given good appointments to political opponents, as, for instance, the recent appointment of Mr. Arthur Gill to a London stipendiary magistracy.

I am very glad that Miss Davy has brought out the point with regard to wards. In Leeds, our position is similar to that of Leicester. In bulk, we have not an excessive number of public-houses, but many districts have a sad congestion. This Bill will compel the justices to reduce the number of licences in the two central wards of the city by 127, or, say, allowing for special circumstances, by 100. Ask the Leeds police whether this will be beneficial or not, and I know what they will say.

Mr. Tayler's letter and advertisement introduce a new feature into the discussion. It is an old saying that laws are only needed to compel bad people to do what good people do of their own accord. We may apply this to clubs. Did they all come up to the standard set forth in Lord Frederick Cavendish's resolution, there would be no need of legislation, but it is notorious many do not. That police-entry will be confined to working-men's clubs is a gratuitous assumption. The Chief Constable of Hull, in his report for 1907, says the evil is not confined to working-men's clubs. Obviously, therefore, when he has the power, he will inspect all clubs, and, police-court proceedings having verified his statement, his example will be followed by other chief constables. Personally, I hope strongly that the police will inspect my club, and come as often as they like, for there is nothing to discover. I imagine, too, that members of the National Liberal Club will welcome, as a result of police inspection, an official refutation of the slanders now being cast at them in the pro-beer press. In order, however, to avoid any possibility of class-favouritism, Clause 41 can be amended, so as to make it obligatory on the police to inspect all clubs in their district, say, once a quarter. In this connection, one may note the following excerpt from the Majority Report of the Royal Commission (p. 48): "In the opinion of the Secretary of the Working Men's Club and Institute Union, there would be no objection to the right of entry being given to a police officer not below the rank of superintendent, whom the chief officer of police shall appoint in writing for that purpose." The Club and Institute Union has, of course, a right to change its opinion, and now oppose police-entry, but one would like to know the reason for the change. The Act of 1902 would be sufficient to remove undesirable clubs from the register, but for the difficulty of getting evidence. Hence the need for the provisions of the present Bill.

Before closing this letter, let me, Sir, thank you for the liberal opportunities you are providing in your columns for the discussion of this great question. In the past, Unitarians, both ministers and laymen—and I include myself in the

condemnation of the latter—have failed in their duty on the temperance question as no other religious adherents, with the exception of Roman Catholics and, possibly, Anglicans, have done. I trust the present discussion will do something to remove the reproach, though I could have wished that the Bill had been supported to a greater extent than it has been by abler pens and weightier names than mine.

FREDK. G. JACKSON.

8, Park-lane, Leeds, April 21, 1908.

SIR,—For those who doubt whether a reduction in the number of licensed houses would reduce drunkenness, the following statistics may be helpful. They are taken from a recent annual report of the Liverpool Chief Constable, who separated the arrests for drunkenness for the several days of the week.

Liverpool arrests for drunkenness, 1903	
Saturday	2,317
Sunday	495
Monday	1,303
Tuesday	870
Wednesday	851
Thursday	738
Friday	766

All agree that drunkenness is caused by drinking intoxicating liquors, and three things appear to have a direct influence on the amount of drunkenness in our great cities, *i.e.*, money, leisure, and facilities for procuring intoxicants. In the above figures it will be noted that Thursday, the poorest day in the week is the soberest of working days, Saturday is the most drunken, for to a full pocket is added leisure. Probably the high figures of Monday are largely increased by the women, as Monday is their richest day. Among the thrifless class it is quite the custom for women to pawn the Sunday clothes of the family on Monday morning, and after paying the rent, the burial club, &c., they do most of their gambling, gossiping, and drinking. After Monday there is a considerable decrease of drinking. But let us note the figures for Sunday—wedged in between the two most drunken days—there will still be money in hand, and there is leisure, but there is not the same facility for drinking owing to the shorter hours that the licensed premises are open.

Is it not pathetic to find that many men after working hard all week for their wages, have lost a large part by Saturday night, owing to the numerous temptations of licensed houses close to their homes? While hoping that the wage-earners of our land may have better remuneration for their hard toil, and more leisure, all who care for their welfare and happiness see the necessity of largely reducing the facilities for drinking which to-day beset their path like deadly traps. Above all we welcome the clauses in the Licensing Bill, which will give men and women a vote as to whether they wish for so many licensed houses in their neighbourhood or no.

Liverpool. HARRIET M. JOHNSON.

FROM those who pray as children one desires only to learn; their lives are better and more beautiful commentaries upon their prayers than any the schools can furnish.—F. D. Maurice.

IN THE CROW'S NEST.

THE Bündner Kalendar informs us that to-day is Zoelestin, and next Friday will be Ezechiël. But we have our own Calendar, in which the days are named after the birthdays of our English friends. January 18, for instance, is Jacobus Salopiensis, and Gamaliel (a day when glad and sad thoughts mingle, for it is sacred to Donald Wilson) falls on October 5. Curiously enough, the three feminine names associated with our Pfarrhaus come all together. Yesterday was Tabitha; to-day is Martina; to-morrow will be Corva.

¶ Martina, to wit the seventh of April, ought to be blue and white with fitful sunshine. The alders should be budding at the sheltered turn above Furom, and Spring should be weaving her spells over sleeping crocuses. But it is snowing as if it would never stop. The world is a great white waste, seen grey through the thick flakes, and our fences are buried deeper than on Chalanda Marz. A wild time the poor cows would have had, if their owners had paid heed to the bidding of the sampuogn brigade! I wish, by the way, some learned anthropologist who reads THE INQUIRER would tell me what our cow festival has to do with the Roman Matronalia. Why are those who collect presents unmarried lads, instead of married women? (Look up your *Martiis caelebs quid agam Kalendis*, but do not suppose, from the allusion to *sermone utriusque lingua*, that Mæcæneas was a Rætian parson.) And how did the cow come in? Perhaps the whole ceremonial was overhauled by St. Lucius, when he came from Britain to Christianise us, and the only genuine survival of the *Kalendæ femineæ* is the custom of women masquing as men.

And now Martina is past, and Corva is waning, and the falling flakes are bigger and thicker than ever. I needed a strong horse yesterday to fight its way with me to the school at Cierfs, and I was surprised, and very much pleased, to find a full muster at my public examination of Confirmation candidates to-day. Four of them are to be confirmed in four days' time on Palm Sunday. The other four are "Præparanden," and hope to be confirmed next year. Every Pfarrer in our Synod is legally bound to give at least, seventy-two hours to the preparation of his "Konfirmanden," and to extend the course, if possible, over two years. They must be at least fifteen years of age when he confirms them. There is no necessary form, though there are many printed Confirmation services in German liturgies, and one in Latin. The Pfarrer asks them, as a rule, for an assurance that they are sincerely minded to lead a Christian life, declares them adult members of the Church, and gives each of them a scripture motto, such as he deems likely to be useful to that particular youth or maiden. They receive a card as a memorial, and in this land it is customary to frame it, and hang it in the living-room. I shall give each of mine a little book, written with great sympathy and judgment by our friend and correspondent Pfarrer Altherr, of Basel. This is a great occasion in the life of the Konfirmanden, and is celebrated with feasting and presents. It usually falls just at the end of school life. For the boy,

indeed, there is no outward symbol of such tremendous import as the "com," in which the girl now wears her hair, instead of the "tratschoula" which has hitherto hung down her back. This is a visible sign that she is a "matta" no longer, but a "giuvna," with all the rights appertaining to that enviable being. But the boy is going out into the world of work, and in five years more will have a vote, and be privileged to die, if need be, for his fatherland. Is it not well that the new privilege, the new responsibility, should be linked with thoughts of God? There cannot be a doubt that this institution is of very great practical value. I should rank it at least as high, among aids to the consecration of life, as the custom of being married in church. But this high value depends very largely on the fact that the Pfarrer, who confirms the children, has been for years their friend and teacher, on week-days as well as Sundays. Those ministers who are trying to establish some such solemn service in our English free churches should reflect on that side of the matter.

And now the evening of Palm Sunday has come, and the Confirmation is over. Our little church in Fuldera is packed, and feeling was very tense. I am glad that life has brought me this day.

One of my Konfirmandinnen has had an adventurous and stormy childhood. The billows upheaved by the French Revolution are still rocking themselves to rest in many an odd creek and inlet, and even in these quiet valleys. Veltlin, or the Val Tellina, the garden of Bünden, which the great hero Jürg Jenatsch, a member, like me, of the Rhetian Synod, had preserved for the republic at the cost of his life, was torn away by General Buonaparte, and has never been regained. The noble families of the Engadin and its side valleys lost at a stroke the whole of their vineyards, the source of all their wealth, and the land of the Upper Inn was only saved from ruin by the timely rise of St. Moritz and Schuls as mineral baths. A huge exodus streamed over the Julier, the Bernina, and the Albula, and to this day our people have hardly lost the habit of going out in their youth to other lands to win enough to live on at home. The father of this girl was one of the wanderers, and she was born in Paris. I will not tell all her story, but only what every Münstertaler knows. When her father died, her mother came, with three children, to claim her rights as Bürgerin of a parish here, but soon tired of a life so unlike her own, and returned with them to France. For several years no more was heard of her. Four years ago, when the Flüela coach from Davos reached its terminus in Sûs, two of its passengers, a young girl and a very little boy, stood in the street before the bureau, perplexed and forlorn. The conductor tried to question the girl, but her replies were all in French, which he did not understand. When an interpreter was found, the child could tell no more than that her mother had brought her and her little brother to Davos, had put them both in the coach, and gone away. By chance, a man of Valcava was standing near. Something in the child's voice and look stirred up his memory. "That girl belongs to the Münstertal," said he; "I

am sure I saw her there, years ago." So the children were sent on, poor things! up to Zernetz, and over the Ofen Pass into our valley, and found a haven at last in their grandparents' house. For certain good reasons they could not stay there, but a guardian and a home were found for them, and they have been well cared for ever since.

Not long after this arrival a brother of the grandmother died abroad and left her a large sum of money, to pass after her death to her descendants. How Madam heard of this I cannot say, but her heart responded at once to the call, and she wrote proposing to resume her motherly duties. These pious overtures, however, met with no encouragement, and when, by a second marriage, she forfeited her claim on her first husband's parish, the authorities were glad to lose all trace of her. The grandmother has since died, and the girl's share of wealth is not great, but enough to launch her in life. The text I gave her in church was Isa. xli. 10, but in her book I wrote another text, from the 27th Psalm.

There is a double row of big houses at one end of Fuldera which used to be inhabited by none but noble families. The owner of one of these, the grandfather of a girl to be confirmed next year, possessed three precious things besides. Two of them were flourishing businesses in Italian towns; the third was a taste for painting. On the strength of the Italian property his sons had great expectations; but their sire's artistic proclivities made sad havoc with his fortune. While he sketched, his agents embezzled, and now the property of his only surviving son, who is under guardianship, amounts to a few thousand francs, no more. Poor fellow! There was a rich man in this village whose only child, a daughter, climbed up to the Alp on a hot day, drank milk, was taken ill, and died; and, smitten down by the loss, his wife died too. Then he took a hideous revenge on fate. He collected around him in his house all the young men who would come to play cards and drink wine, and set himself systematically to make drunkards of them. This last relic of his workmanship pursued Martina and me, on the first day of my incumbency, with horrible vinous piety and requests for the price of a Schnapps. His brother's widow and her two girls are in our house every day, and we are very fond of them. Their horse, which had several times drawn my sledge and once had been patronised by Corva and the nestlings, went suddenly mad a few weeks ago, and rushed down a mountain road with a heavy load of timber. By a miracle, he did not kill himself, but he could not be allowed to live.

Well, this is mere gossip. But I am looking forward with joy to the First Communion of my Konfirmanden, on Easter Sunday.

Fuldera.

E. W. LUMMIS.

THERE is but one essential thing, true holiness, or disinterested love to God and man. There is a grander church than all particular ones, however extensive; the Church Catholic or Universal, spread over all lands, and one with the church in heaven. —Channing.

JOHN POUNDS HOME.

JOHN POUNDS' House, St. Simon's road, Southsea, is henceforward the name and address of the cottage home which bears the name of the humble cobbler-philanthropist of Portsmouth, who was the pioneer of the work of ragged schools and many similar institutions.

Since 1898 this Home has been carrying on the helpful and uplifting work of training the young daughters of the very poor for domestic service, and providing them with suitable outfits, who otherwise without such guidance and help, would drift away among the wasted and wrecked lives that fill the courts and alleys of our town. By the assistance of this Home the opportunity is afforded them of living self-respecting and useful lives.

On Wednesday, April 8, the Home was formally transferred to the new premises, when, it is hoped, a new career of increased usefulness and prosperity was begun. Before a large gathering of friends and supporters of the Home of all denominations, Miss Carter, who from the first has taken the warmest interest in its conduct and success, declared the work open in its new settlement. Among those present were the Rev. J. Burton and Mrs. Burton, Miss Tagart, Miss Catherine Scott, Mrs. J. S. Blake, Miss Florence Hill, Miss Ethel Lake, &c.

The proceedings commenced with a hymn and prayer, and a short address by the Rev. J. Burton. Mrs. S. Rogers, hon. secretary, then gave particulars of the objects and working of the Home, which, she said, was the outcome of the 40 years of loving service given by the late Mr. Henry Blessley to many of the poorest children in Portsmouth, in John Pounds' little old house in Highbury-street. Since its beginning it had been almost entirely supported by means of subscriptions from friends at a distance, but now the absolute need for it had grown so large that an earnest appeal was made to Portsmouth itself.

During the last year, 46 girls had been placed out in service, and in most cases were doing well. With a larger house and better appointments the girls could now be taught their work more thoroughly, and in a much better way; it was therefore hoped that a deeper and more certain good would be effected. In taking this larger house, a debt of over £50 has been incurred, and Mrs. Rogers earnestly appealed for help from all those who had the true welfare of these poor helpless and neglected girls at heart. Surely the root of all reform is reached in the efforts to improve the condition and raise the standard of our women's lives.

Mrs. Rogers took this opportunity of thanking Miss Tagart and Miss Florence Hill for their help and sympathy, continued from the very commencement of the work, and for their kindness in coming from London, together with Miss Catherine Scott and Miss Ethel Lake, to be present at the opening of the new Home.

Miss Carter, in declaring the Home open, hoped that it might long be a fitting memorial of the good old man whose name it bore. He died more than 70 years ago in her father's house.

Mrs. J. S. Blake, wife of the Canon and

Vicar of St. Jude's, Southsea, gave kindly aid in declaring the need for such homes in Portsmouth, and commending the useful work the Home had done in the past. She prayed for its continued success and prosperity. Miss Tagart and Miss Catherine Scott earnestly commended the help that was being given to these poor girls, and devoutly prayed that it might be continued with the blessing of God in the spirit of Jesus Christ.

After tea, the company were invited to look over the house and its appointments.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

THE annual meeting was held on Good Friday at Chowbent. The previous visit, fifteen years ago, is said to have made a record, both in attendance and weather. If last Friday did not make a new record, it still sustained the high level of interest which always belongs to these gatherings. The weather was perfect, and the attendances unusually large, in addition to which distinguished visitors were present from various parts of the country. All these conditions combined to make the occasion one of the most interesting and memorable in the long history of the Association. The friends at Chowbent are past masters in the art of entertaining. In addition to ample accommodation they can requisition numberless helpers. Everything, therefore, worked with wonderful smoothness, and some fifteen hundred meals were served, with due provision for the tastes of vegetarians and others, without a single hitch or a moment's delay or confusion. To accomplish all this, the Rev. J. J. Wright, with Mr. Gregory as his secretary, had mobilised a little army of about two hundred waiters and waitresses, and these for the time being were under strict military discipline. Printed orders had been issued to each one, assigning place and duty, and these were obeyed with the enthusiasm of volunteers and the discipline of trained troops. Certainly never have the wants of the invading hosts been better looked after or their hearty welcome been more apparent.

The special train started from Staleybridge, calling at Manchester and other places en route. On arrival at Atherton, there must have been quite five hundred persons on board, and these, with visitors from Bolton and other local centres, made up a congregation of over eight hundred persons, filling the beautiful old chapel to its utmost capacity.

The service was conducted by the Rev. J. H. Weatherall, who, after the opening devotions, spoke to the assembled teachers in a direct, homely, and unconventional way on the worth and value of their work. In this eager age, when so many things invite us, so many new movements call us, the old simple service of the Sunday school is apt to suffer sometimes, in consequence of its simplicity and familiarity. The question of its worth and value arises, and we ask, Is it worth while? Indeed, that was the universal test which the age was applying to all things—Is it worth while? In reply, he urged that in the Sunday

school we had the simplest form of social service, the simplest and most effective, because it touched human beings at their most impressionable age. Out of the Sunday school came some of the best workers in the cause of social reform. In the Sunday school they learnt how to speak, and gained the inspiration which sustained them in after labours. He therefore appealed to them to believe in the Sunday school, to consecrate themselves afresh to it, and above all to use it for its best and rightful purpose, the quickening and guiding of spiritual life in the young.

BUSINESS MEETING.

It is understood that the younger people may go off for a ramble in the afternoon, but enough remained to make a good company for the business meeting. The Rev. H. E. Dowson called the meeting to order at 2 o'clock, and read the greetings of Mr. J. Hall Brooks, the retiring president, who was unable to be present. The letter from Mr. Brooks went on to say: "A truly national system of education is approaching, and it is more and more recognised that the only logical system is the secular one in fairness to all parents and children, of whatever religious belief. This means that the religious instruction of all the children in the country will be left to the parents and Sunday schools." After quoting Mr. Lloyd-George's high opinion of Sunday school teaching of religion, the letter went on: "I should like our Sunday school workers to bear this in mind, and remember that though the schools are grand social and philanthropic institutions, their primary work is religious, and their object to give to everyone a sound, pure, and true religious faith. . . . It is not enough to leave the leavening influence of education to work out progressive ideas. No doubt the principles of our faith are spreading without, or perhaps in spite of, us, but as long as there is superstition, priestcraft, bigotry, and intolerance, it is our duty to work for and have faith in our religion, whether we call it Unitarianism or not."

ANNUAL REPORT.

The report showed that the publishing business of the Association had been carried on successfully, and that its musical publications were in regular demand. The arrangements for lecturing, visiting, rambles, &c., made by the association had been taken advantage of by many of the schools, but the temperance work seems to have rather fallen behind.

The Homes department had had a very successful year. The convalescent home for young children at Blackpool had had nearly one hundred guests, some of whom had stayed quite considerable periods. At the holiday home there had been about fourteen hundred guests in addition to day visitors. A third home had been opened for elder girls and was being well used.

The statistical report showed that six local unions are affiliated with the Association. These unions embrace about eighty schools with fourteen thousand scholars, of whom five thousand are over sixteen years of age.

The finances of the Association are in a very sound condition, each department having a substantial balance in hand.

The report was adopted, on the motion of

the Rev. H. E. Dowson, seconded by Mr. H. J. Broadbent. The Rev. C. Harvey Cooke proposed and Mr. F. Hall seconded the election of the committee; and Mr. T. Fletcher Robinson proposed, and Mr. B. Talbot seconded, the election of the officers. The Rev. John Moore, of Hindley, becomes the new president, Mr. G. N. Leigh remains treasurer, and the Rev. W. Holmshaw becomes general secretary, with eight assistant secretaries for the various departments as follows, viz.: Mr. J. H. Pimley (finance), Rev. J. E. Stead (lectures), Mr. G. H. Youatt (statistics), Rev. W. G. Price (visiting), Rev. J. A. Pearson (systematic instruction), Rev. C. Peach and Mr. F. J. Shirley (homes department), Rev. H. Dawtreay (temperance).

Routine business completed, a welcome was given to visiting delegates by the Revs. R. S. Redfern and J. W. Bishop, to which the visitors replied with brief addresses, viz., Mr. John Harrison (London), Rev. F. Allen (London), Rev. H. MacLachlan (Leeds), Rev. J. M. Mills (Liverpool), and Mr. J. Kimberley (Birmingham).

THE LICENSING BILL.

Mr. Charles P. Hough moved the following resolution:—

That this meeting heartily rejoices that a Licensing Bill has been laid before Parliament to reduce the overwhelming temptations to drink, to restore to the magistrates their legitimate power to protect the public, and to give the people their rightful authority over the liquor traffic. This meeting calls upon all friends of national righteousness and freedom to withstand the interested opposition of the liquor trade, and to support a measure that makes for domestic comfort, national health, and social progress.

The Rev. H. Dawtreay, in seconding, said there was general rejoicing at the courage of the Government in bringing in their Bill. No one would deny, he thought, that there were too many public-houses and that the Bill would conduce to temperance. If not, why were the brewers so concerned about their shares? For his part, he regarded the fighting of intemperance as the most sacred part of his ministry. The motion was passed unanimously.

EVENING MEETING.

The chapel was again crowded in every part for the evening meeting. The Revs. W. G. Price and A. W. Fox expressed the thanks of the visitors to the Chowbent friends for their hospitality, and the Rev. J. J. Wright, who presided, responded. After some pleasant local reminiscences, the chairman went on to say that Sunday school teachers and workers were apt to forget—or to act and argue as if they had forgotten—the abiding simple truth that when all was said and done, children and young people required that culture of the spirit and that forming of the mind for which, in their freshest and truest sense, those sadly damaged words, "religious education," originally stood, and might still stand. The very existence of their association and that gathering proclaimed that they not only believed in religion, but that they believed in religion for children and young people. They were associated together, and they had schools

because, although they were quite aware that much of the best religion was caught by the young spirit from personal influence, yet they were also aware that any religion which was going to be permanent had not only to be caught but to be taught. The religious teaching and training of the young was the congregation's first, divinest, and most saving mission. He was sure that the country was tending towards a secular day school education. It might be that the value of the religious education given in day schools was very much under-rated. The same thing could be said of Sunday school teachers, but he did not agree with either statement as a generalisation of actual facts. But let them assume that day school education amounted to very little, and that they were going to have a secular solution. What then? They believed in the absolute necessity of real religion to shape young lives aright. Some people talked very cheerfully about leaving the children to be taught religion by the Sunday school teachers, the parents, and the ministers. With regard to religious instruction from parents, facts proved that to leave the religious training of children to their parents, in millions of cases would mean no religious training at all.

Presentation to Mr. D. A. Little.

After twenty years of devoted service as general secretary, Mr. D. A. Little has retired from office. The committee desired to mark the occasion by a formal presentation, but Mr. Little was not willing to accept anything in the nature of a testimonial, and so the committee were forced to be content with presenting him with a copy of a resolution. This, however, they had had beautifully illuminated and bound in book form, and to it were appended the signatures of all the members of the committee. The resolution read as follows:—

"MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

To DAVID AINSWORTH LITTLE, Esq.

DEAR MR. LITTLE,—Your many friends in the Sunday school area, which is served so well by the Association, have learned with deep regret and a sense of personal loss that you have decided to retire from the offices of honorary general secretary to the Association, and of honorary secretary to the Red Cross Convalescent Home.

"Their natural reluctance to accept your decision to retire is, however, accompanied by a high appreciation of, and a profound sense of gratitude for, the twenty years' most efficient and devoted service you have rendered. In that time the aims and work of the Association have greatly increased, and the centres have taken a much wider view of their duties, seeking to promote the physical health of the children, their happiness and contentment, as well as their religious, moral, and intellectual advancement. All these varied efforts increased the responsibilities of those in authority, and served to prove your worthiness of the complete and continued confidence of all your colleagues. You have raised the dignity and usefulness of the office of General Secretary to a high level by your untiring earnestness and enthusiasm, and your name will ever occupy an honourable place in the records of the

history and development of the Association.

"During your term of office the Red Cross Convalescent home at Blackpool and the Holiday Home at Great Hucklow have been established, and have been the means of bringing health and gladness into the lives of thousands of children. Your friends remember with lively pleasure and grateful appreciation the generous interest and devoted services you bestowed upon these beneficent institutions, and whilst their sense of indebtedness to you cannot be at all adequately expressed, they are assured that the knowledge of that which the Homes have accomplished for the children will ever be to you a source of the deepest satisfaction and joy. They trust that all the good work you have done during your long term of office in co-partnership with men of a like mind and spirit to your own may hold a permanent place amongst your pleasures of memory, and thus contribute always to the sum of that happiness which they sincerely wish you.

"They most earnestly hope that many good years of helpful work still lie before you, in which you may continue to take part in the religious, educational, and philanthropic organisations which attracted your interest and secured your co-operation, and that, though you have retired from your official position in the Association, they may still enjoy the benefit of your large experience and wise counsel as a member of the committee.

"This token of esteem and of affectionate regard is presented to you as a slight recognition by your many colleagues and friends of the noteworthy services which you have rendered to the Manchester District Sunday School Association during twenty of the best years of your life."

The Rev. W. Harrison and the Rev. W. Holmshaw spoke to the presentation, emphasising the devotion, care, and thoroughness with which Mr. Little through twenty years had served the Association. The value of his services could not be too highly rated, and they wished him many years of happy life in his varied fields of activity to see the fruits of the work he had done for the schools and scholars of the district. Mr. Little, who was deeply affected, thanked the speakers and those they represented, and in a few simple words of deep feeling told how he had loved the work and tried to do it to the best of his ability. It was a great satisfaction to him to see how the work of the Association was growing, and he hoped it would always be, as he had tried to make it, the friend and helper in particular of all the younger teachers. The presentation was followed by addresses by Mr. J. Wigley and the Rev. A. R. Andreae.

Mr. Wigley spoke on Sunday schools in America, and described three methods by which instruction is given there. These were (1) "independent lessons"—lessons adapted to the needs of individual classes; (2) the one topic system, which subordinates the special needs of individual classes to the good of all by providing for one general lesson on each Sunday for all the classes in the school; (3) the graded system—by which a regular course of study is provided adapted to the development of the expanding mind, to be pursued

during a series of consecutive years. Mr. Wigley illustrated the three kinds, and pointed out what he considered the good features in each. The things about American Sunday schools that struck Mr. Wigley most were the liberality of congregations in their provision of buildings; the sense of responsibility that appeared to mark the churches for the moral and religious education of their children; the care taken in the training of Sunday school teachers and social workers, and the steps taken generally to secure an efficient staff teaching.

The Rev. A. R. Andreae also touched on this last question in his address on "Evening Work in the Sunday school." No part of their work, he felt, had been so much neglected as the helping of teachers. He believed that as a minister he might do more good by confining himself to this work and going out of class on Sunday. The paper was devoted chiefly to the discussion of the subject of directing the entertainments of young people and guiding their tastes into right channels. Dancing, cards, billiards, &c., were all discussed, and newspapers came in for some criticism. There was no greater barrier to the sensitiveness of public conscience or the cause of public welfare, said Mr. Andreae, than ignorance—ignorance which is fostered by the paltry and partial character of the great body of our newspapers. Nor was there any instrument so well fitted to take the place of the older newspaper ideal, which was to inform and help to form public opinion, as the Sunday school. Standing above party, committed to honesty of thought and charity of feeling, the Sunday school might do an immense work in awakening the rising generation to a knowledge of their privileges and responsibilities, in educating them to place the national welfare first, party second.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

THE annual meetings were held on Monday at the High Pavement, Nottingham, and there was an excellent attendance.

The Committee reported good work maintained throughout the year, and a balance in hand of £10.

The question of a uniform scheme of lessons, followed by an examination, was discussed. It was generally agreed that examinations were not desirable, but that a syllabus was. The Rev. F. H. Vaughan said he would prefer that such syllabus should emanate from the central Unitarian body. He believed that the difficulty of obtaining Sunday-school teachers was increased by the fact that they were asked to do what no other teachers were, to decide entirely what needed teaching, and how it should be taught. Other speakers gave testimony to the value of having a definite scheme of lessons, and preparation classes. It was decided to ask the committee to earnestly consider the question.

Miss H. Guilford, of Nottingham, was elected president for 1908-9, and the Rev. W. H. Burgess, vice-president. A resolution in favour of the Licensing Bill was proposed by the Rev. J. M. Lloyd Thomas, seconded by Mr. Jones, of Belper, and carried with two dissentients.

The service in the church was conducted by the Rev. Hugon Tayler, and an impressive and inspiring sermon preached by the Rev. Edgar Daplyn on "Our Right to Ideals." "The Sunday-school worker," he said, "is an architect, working in most difficult material, building houses of God, and he must have an ideal towards which to build. Hard, unimaginative men opposed ideals, as beings unsettling, illusory, and subversive of order, but idealists had been the breath of life in all ages. The old Scriptures were filled with dreamings of those who, not being able to define their goal, yet, not knowing whither they went, journeyed on in faith towards a new heaven and a new earth, which shall be one in aim, so that all done on earth shall be one with heavenly ways. Isaiah gives us words of this social gospel; Paul proclaims it. It is the new Jerusalem, coming from the hand of God, in which we shall all be at one, though we enter by many gates. It is still an ideal, seeming very far off.

"Idealists have helped because they have dared, though the hard, practical man has called them mad. Through them have great conquests come to us. They were idealists who first thought of conquering the darkness of night by making light; or who first crossed the ocean. Idealists they, who, in the spirit of Jesus, have gone beyond his actual teaching in demanding freedom for all slaves, the white slaves of industry as well as the negro; who look forward confidently to a time when war shall cease. The soul of man is rising, telling him of things of which he had not dreamt before. And because he is ever a dweller in fairy-land, the appeal of the idealist speaks straight to the child. You may not achieve that which is in your own mind, but you will cause to spring in his an ideal of his own."

After tea, the Rev. John Ellis gave a valuable paper on the work of the Guild in the Sunday-school. An interesting discussion followed, and with thanks to the kind hosts at High Pavement, these most helpful meetings terminated.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bolton District Sunday School Union.—The Spring Conference was held at Leigh on Saturday, April 4. The gathering, though not large, was representative. Amongst those present being the Revs. P. Holt, R. S. Redfern, J. Bellamy Higham, E. E. Jenkins, Felix Holt, and H. E. Haycock, and Messrs. Richard Robinson, R. Ridyard, Jos. Entwistle, J. Chaderton, and W. Simpson, president. After tea Mr. Richard Robinson delivered a thoughtful and earnest address on "Christianity and Public Ownership"—a subject somewhat off the ordinary lines followed at these meetings, but one that proved interesting and provocative of discussion. Mr. Robinson, in the first part of his address, dealt with private ownership, and the qualities of character that it tended to develop, holding that the motives to which it appealed produced a certain selfishness. He pointed out how our experience of public ownership went to prove its superiority as a means of progress over private ownership, instancing the Post Office and the municipal tramways and gas undertakings as examples of the benefit that accrues to a community when these things are worked for the good of all, instead of the profit of the few. In conclusion, Mr. Robinson said that as we penetrated more deeply into the mind of

Jesus and the meaning of the Christian religion, we found the customary standard of business and society—the idea of getting on, of making a show in the world, of outstripping our brothers, of amassing wealth—utterly and completely at variance with it. Christianity was meaningless unless it was an attempt to bring about among all God's children the reign of mutual affection, of ready preference for each other's welfare, of willing service for the common good, of no desire but that of being of most use, of no reward except the consciousness of having done one's duty. A discussion followed, in which Rev. R. S. Redfern and Messrs. R. Ridyard, E. Darlington, J. Entwistle, and E. Walker took part. The meeting ended with the usual votes of thanks.

Dover.—On the evening of Palm Sunday the sermon was preached by Mrs. Ginever, whose subject was "Palm Leaves and Crown of Thorns." About 160 persons were present, and they listened with rapt attention to the eloquent words of the preacher, who drew valuable lessons from the behaviour of Jesus, both in triumph and in defeat.

Halstead.—The annual business meeting was held on Sunday after the service, the old committee and other officers being re-elected. Both the secretary's and the treasurer's reports were considered satisfactory, the latter having a small, but slightly improved, balance in hand.

Leigh.—In fulfilment of a promise made in February, the Mayor of Leigh, Mr. Geo. Hunter, J.P., occupied the pulpit of the Unitarian Church on Sunday evening last. There was a large congregation, notwithstanding the fact that it was the Easter holiday, and many members were away. Mr. Hunter is an ex-President of the Independent Methodist Conference, and is well known throughout the country as an able preacher and enthusiastic worker in that community. The sermon on Sunday evening was from Romans i. 14, and was an earnest appeal for more faithful and devoted service to others as the essential of all true religion. Many personal friends of the Mayor were present, some of whom had never been in the church before. The Mayor's friendly visit should do much to break down the prejudice against the church and its work, which unfortunately still exists in the minds of many of its neighbours.

London: Islington.—The bazaar recently held at Unity Church was a complete success. The amount required (£250) has been rather more than realised, and when all expenses are paid there will be just about that sum left clear to meet the cost of repairs and wipe off the debt due to the treasurer. The bazaar was opened on the first day by Mrs. W. Baily, of Hampstead, who took the place of Mrs. Pearson, who was unfortunately unable to be present owing to illness. The chair was taken by Mr. G. Classon Preston, and Mr. Stanton Preston was also present on the platform. On the second day Mrs. F. K. Freeston was the opener, Mr. John Harrison occupying the chair. Music was rendered at intervals by various friends who kindly gave their services in the Dutch tea rooms, and various competitions were arranged and entered upon with great zest by the competitors, while Mr. T. Lindsay kindly gave a conjuring and ventriloquial entertainment each evening, which was much appreciated. The congregation have been working very hard for this bazaar for some months past, and the success attained has been due to united effort and a considerable amount of devoted work.

Midland Ministers' Meeting.—A well-attended meeting of the members of the "Monthly Meeting" of Protestant Dissenting ministers in Warwickshire and neighbouring counties was held at the New Meeting Kidderminster, on Tuesday week. In the afternoon the chair was taken by the Rev. J. E. Stronge, and a paper on "Modernism" was read by Rev. J. Worsley Austin, Birmingham. A good discussion followed. During the part of the session which was devoted to business hearty congratulations were sent to Mr. E. Parry, J.P., the oldest member of the meeting, on attaining his 80th year; and a resolution in support of the Government Licensing Bill was passed without a dissentient. On the conclusion of the meeting the New Meeting congregation entertained the ministers to tea in the new hall. Colonel W. H. Talbot presided, and gave the ministers a hearty welcome. In the evening a public meeting was held in the hall, over which Mr. B. Hepworth, J.P., presided, and addresses were given by the Revs. J. Wood (Birmingham), L. Phelps (Evesham), and J.

Ewart (Stourbridge). Mr. Wood's address, on "Does the Modern Man need a Church?" was of wider interest than that of any particular denomination. By the "Modern Man" he did not mean the irreligious, the immoral, or crude rationalist; but the earnest, truth-loving man who had an enthusiasm for goodness, who gave up his leisure to the public service, and was eager to advance the cause of civilisation, but who did not enter the churches or associate himself with any religious organisation. How was that? asked the speaker. It had been said to him by a modern man that he did not go to church because he did not get what he wanted. But, Mr. Wood replied, that was a selfish way of looking at the matter. Men should not go to church altogether for what they got. If they went with nothing but a selfish feeling of that sort in their hearts, no wonder they came away disappointed and dissatisfied. They ought to go in order to give by their presence sympathy, religious warmth, and brotherly feeling to the common worship, and in the giving they would receive spiritual blessing. The churches need these modern men with their enthusiasm for human service and their moral earnestness, and the churches can help to set their work in the light of eternity, and strengthen with the inspiration of God. Rev. John Ewart appealed for a more general, more discriminating, and more earnest reading of the Bible, not only on account of its educational value as literature and history, but more especially as the Book of Religion—the literature of the soul. On the motion of Mr. Stronge, hearty thanks were given to the speakers; and a similar vote was passed to Mr. Hepworth for presiding.

North Cheshire Unitarian Sunday School Union.—The annual conversazione was held at Brookfield Schools, Gorton, on Saturday last. About 150 teachers and friends were present. After tea in the school, a meeting of the committee was held to arrange for future meetings and to hear a report on the arrangements for the musical festival in October next. The president, Miss Dornan, occupied the chair at the evening meeting, and was supported by the hon. secretary, Mr. Slater, and the Revs. W. Harrison, B. C. Constable, G. Evans, H. B. Smith, W. F. Turland, W. G. Price, J. E. Stead, E. G. Evans, and H. E. Perry. Mr. J. Chadwick was present as representative of the Manchester District Sunday School Association, and received a hearty welcome. He gave an interesting address on his reminiscences as a Sunday-school visitor to several of the schools over thirty years ago. An excellent musical and dramatic entertainment was given by the Gorton friends, the action songs by the scholars being especially enjoyed. At the close hearty votes of thanks were accorded to the Gorton friends, to Mr. Chadwick and the president, and duly responded to.

Portsmouth: St. Thomas's-street.—The annual tea and sacred concert was held in the church on Good Friday. About 100 were present at tea, the building afterwards being nearly filled. Mr. T. Bond presided, and an excellent and most enjoyable evening was spent. This is the largest gathering assembled during the last 21 years, and everything passed off satisfactorily.

Rawtenstall.—A most successful Easter carnival and reunion of old scholars was held on Good Friday. At 2.30 a reception was held in the church by the minister, Rev. D. R. Davies, during which an organ recital was rendered. The opening ceremony was performed in the school at 3.30 by Mr. John Cunliffe, of Blackpool, the chair being occupied by Mr. J. E. Hanson, of Rawtenstall, supported by old scholars and teachers from various parts of the country. One old scholar, Mr. John Henry Lupton, of Dovercourt, had purposely travelled 300 miles in order to be present. Tea was served at 4.30 to over 250 persons. The evening entertainment, at which the Rev. D. R. Davies presided, consisted of dramatic and musical items. Mr. Charles Darnay, of Glossop, proved himself to be a most acceptable dramatic entertainer. Reunion services were conducted by Mr. Davies on Easter Sunday, and the proceedings were concluded on Tuesday evening with a social evening.—Note change of church secretary. All communications should now be addressed to J. W. Ramsbottom, Haslingden-road, Rawtenstall.

Rhydygwin, Cardiganshire.—On April 17 the members of the Sunday-school sat down to an excellent tea provided by ladies of the

church, and this was followed by a lantern lecture on "A Visit to America" by the Rev. T. A. Thomas, of Llandyssul, the slides being manipulated by Mr. David Davies, Pantdefaid.

Sale.—The following resolution was passed at a meeting of the church held on Wednesday, April 1, Mr. Alfred Nixon, F.C.A., in the chair:—"That this meeting of the members of the Sale Unitarian Church cordially approves of the provisions of the Licensing Bill, now before Parliament, and earnestly desires that it may speedily become law. They would further respectfully urge that more stringent regulations in regard to the control and supervision of clubs, especially in respect of the curtailment of the hours during which intoxicating liquor is sold, may be included in the Bill.

HE who thinks that any time will do for prayer, or that prayer should be left for the moments when the soul desires it, is apt to drop into the habit of giving it no time at all, and to leave off desiring it ever.—*R. A. Armstrong.*

I CALL that mind free which protects itself against the usurpations of society, which does not cower to human opinion, which feels itself accountable to a higher tribunal than man's, which respects a higher law than fashion, which respects itself too much to be the slave or tool of the many or the few.—*Channing.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 26.

LONDON.

Acton, Creffield-road, 11 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. R. N. CROSS, M.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 Rev. F. HANKINSON; 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, Assembly Rooms, Broadway, 7, Mr. W. PIGGOTT.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15, Rev. H. RAWLINGS; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. STANLEY A. MELLOR, B.A.
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. H. L. JACKSON.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7.
 Stratford Unitarian Church, 11, Mr. E. A. CARLIER; 6.30, Mr. D. DELTA EVANS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. C. J. STREET.

Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Rev. PHILIP JONES.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MAITEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. C. E. PIKE.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. G. A. PAYNE, of Knutsford.
 LIVERPOOL, Hope-street Church, 11, Rev. T. LLOYD JONES; 6.30, Rev. J. ANDERTON.
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. FARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. W. WILSON, M.C.O.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. W. G. TARRANT, B.A. (School Sermons.)
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

DEATHS.

HUTTON.—On April 13, at Marion, Iowa, U.S.A. Thomas B. Hutton, only son of the late Rev. Hugh Hutton, aged 80.
 VALLANCE.—On April 18, at his residence, The Ridge, Mansfield, Robert Frank Vallance, P.S.A., F.R.I.B.A., aged 51 years. Friends will please accept this the only intimation.

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BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

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